DOCUMENT RESUME

ED 131 565 EA 008 887

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TITLE	Admittance to the Moral Domain . . . Where Schools Have Feared to Tread. Curriculum Report, Vol. 6, No. 2.
INSTITUTION	National Association of Secondary School Principals, Reston, Va.
PUB DATE	Dec 76
NOTE	11p.
AVAILABLE FROM	National Association of Secondary School Principals, 1904 Association Drive, Reston, Virginia 22091 ($0.50, quantity discounts, payment must accompany orders of $10.00 or less)
EDRS PRICE	MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS	Educational Resources; Educational Trends; Elementary Secondary Education; *Ethical Instruction; Ethical Values; *Models; *Moral Values; *Program Descriptions; *Program Development; Program Planning
IDENTIFIERS	Kohlberg Moral Development Stages; *Moral Education; Values Clarification

ABSTRACT

This report examines the topic of moral education and describes the current trend toward increased adoption of moral education programs for public schools. The author identifies four different approaches to moral education, focusing mainly on the cognitive-developmental approach or Kohlberg model and the affective-relativist or values clarification approach. Much of the report is devoted to brief descriptions of eight moral education programs developed in different school districts around the country. In addition, the author briefly describes two recent books and four audiovisual aids that would be helpful to school officials in planning and implementing a moral eduation program. (JG)

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CURRICULUM **Report**

FROM THE CURRICULUM SERVICE CENTER / NASSP

Vol. 6, No. 2 December 1976

ADMITTANCE TO THE MORAL DOMAIN
. . . where schools have feared to tread

An Obvious Need

Most people would agree that there is a need for moral education. Contemporary society lacks consistent moral standards and leaders. Values have become unclear and youth are in a quandary. It is equally obvious that a responsibility for teaching values rests with the schools--just as Dewey said 50 years ago. The evidence is impressive:

- To a recent NEA poll, 78.3 percent of the teachers responded that lack of priorities for human values is the major problem facing the schools and society for the next five years.

- The Eighth Annual Gallup Poll of Public Attitudes Toward Education, released this fall, indicated that 69 percent of parents of pupils think the schools should take on a share of the responsibility for the moral behavior of youth. In the Seventh Annual Gallup Poll, a year ago, 85 percent of parents said they would favor moral instruction in schools.

- Eighty percent of the elementary and secondary schools in New York State are systematically helping students identify and develop their personal values. The New York State Department of Education has put out a discussion guide on valuing, and, acting under a mandate of the Board of Regents, with federal and state support, is conducting research on how to foster moral development.

- The State Board of Education in Georgia has mandated 16 goals to be taught all children, values ranging from respect for God, authority, and property, to appreciation of the concepts of right and wrong, and of proper manners.

A New Concern for an Old Issue

Watergate was the catalyst in opening the door to courses in moral development and values clarification. Moral education is no longer simply learning to do the "right" things, but rather is providing experiences and skills in moral thinking and decision making. It is too early to assess the impact of this trend or the results of hundreds of experiments. The subject is still highly controversial. Some teachers resist teaching ethics as a matter of principle, and others label such courses as "gimmickry."

But after a decade of moral neutrality and "secular humanism," it is generally conceded that preaching morals at students has been ineffective and that teaching them to think, to reason morally, may be the right answer. Educators are plunging into the moral domain, and controversy and confusion vie with hope in the new endeavors.

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Four Approaches

Responses from principals to a recent NASSP survey to identify programs in the general area of moral education were a mixed bag, but four curricular approaches can be discerned:

- The cognitive-developmental approach, developed by Lawrence Kohlberg, Harvard psychologist and head of the Center for Moral Education and Development, generally known as The Kohlberg Model.
- The affective-relativist approach, evolved by Louis E. Raths in the 50s at New York University and elaborated upon by Sidney B. Simon, professor of humanist education at Amherst; Howard Kirschenbaum, National Humanistic Education Center at Upper Jay, N.Y.; and others. This approach is Values Clarification.
- The religious education approach, consistent with the 1963 Supreme Court Decision regarding religion in education and aimed at inculcating respect for and understanding of the beliefs of others as well as one's own religion.
- The behavioral approach, a psychological socialization process combined with group dynamics, transactional analysis, human relations training, and/or values clarification techniques.

Defining 'Moral Education'

In this Curriculum Report, full explanations will be confined to the Kohlberg Model and Values Clarification. The behavioral approach and education about religions are not really considered to be "moral educators" as the field is currently developing in public schools. Both certainly are valid but represent different sectors of the curriculum.

In many private schools, of course, moral education and faith education are intimately related. In fact, some evidence exists that faith education affects the moral behavior of adults.[1]

✓ The Kohlberg Model

After 25 years of research and testing, Kohlberg's theories of moral development are being implemented through tailor-made programs for individual schools and districts. The Kohlberg Model attempts to develop cognitive ability to make decisions about moral problems. Like Piaget, Kohlberg believes that the ability to reason develops by stages; and, like Plato, he believes that every moral problem involves a question of justice. To Kohlberg, the six developmental stages of moral judgment are:

Pre-Moral Stages

1. Obedience and Punishment. Right is what authorities demand. The motive is to obey out of fear of punishment or for desire for physical or material power, not for respect of authorities or values.
2. Hedonistic Orientation. It is right to fulfill immediate needs, but there is an instrumental view of human relations, beginning notions of reciprocity but with emphasis on exchange of favors--"You scratch my back, and I'll scratch yours."

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1. Sarah Fasenmyer "Moral Education/Values," Momentum, The National Catholic Education Association, October 1976, p. 17.

Conventional Stages

3. "Good Boy" Orientation. Good behavior pleases others and wins approval. The right action is conformity to the expectations of others.
4. Law and Order. A primary value is to do one's duty according to a fixed order of authority, social or religious. Most American adults are at this stage.

Post-Conventional Stages

5. Social Contract. Right action is based on equality and mutual obligation within a democratically established order. The U.S. Constitution is a stage-five document.
6. Morality of Individual Principles of Conscience. Highest value is placed on human life, equality, and dignity. At this stage a citizen might oppose the laws of society if they conflict with his own moral principles of justice, but the moral test is willingness to apply those principles to self and others.

Another aspect of the Kohlberg Model is what he calls "the just school," in which morality and self-governance are fostered through community justice in an atmosphere where interpersonal issues are settled on the basis of principle rather than power. The "hidden curriculum" in an unjust school is the gap between expressed standards of behavior and actual behavior; e.g., undue emphasis on valuing good grades makes it more attractive to break a rule against cheating than to abide by it.

The chief classroom technique of the Kohlberg Model is small-group discussion of stories or films illustrating personal and moral dilemmas, with each group comprised of students from different stages of moral development so that those of the more mature stages can influence those less advanced. The dilemmas generate cognitive conflict, uncertainty about what is right, and require finding ways of resolution.

Some of the criticisms of the Kohlberg Model are:

- It is weak on the development of the affective side of morality, of moral emotions such as guilt, remorse, and concern for others.
- It fails to grasp that utilitarianism, in which justice is problematic, is an alternative type of morality.
- It sees the importance of will in morality but offers no account of the type of habit training that encourages or discourages it.
- Some teachers may misuse, by stereotyping, tests of which moral stage a student has reached, just as some have done with IQ scores.

Values Clarification

For the past 10 years the use of values clarification techniques has increased. Values Clarification has made people aware of issues and has generated a large amount of moving away from the restrictive and inhibitive forms of traditional authoritarian education. According to values clarification theory, values are those individual beliefs and attitudes, activities and feelings, that satisfy the criteria of having been freely chosen, chosen from among considered alternatives, chosen after due reflection, publicly affirmed, incorporated into actual behavior, and repeated in action in future life.

An effective clarifying response by a teacher, that is, one that encourages students to look at their lives and think about them:

- avoids moralizing, criticizing, indoctrinating, evaluating;
- puts the responsibility on the student to look at his behavior or ideas, and to think and decide what he wants;
- entertains the possibility that some students will not look or decide or think, and attempts to be permissive, stimulating but not insistent;
- operates in situations where there are no "right" answers.

A clarifying response, on the other hand, is not:

- therapy,
- used on students with serious emotional problems,
- an interview to obtain data or an extended discussion,
- meant to replace the teacher's other educational functions.

Value-clarifying methodology is both cognitive and affective and synthesizes both domains of learning. Values Clarification can be part of a regular academic subject course, an elective, career or drug education, co-curricular or extracurricular activities, or a guidance counseling situation. Activities such as role playing, simulations, games, charts, and questionnaires are designed to help students work out such value indicators as goals or purposes, aspirations, attitudes, feelings, interests, beliefs and convictions, actions, worries, problems, and obstacles.

Criticisms are that values clarification:

- Deals with valuing process but ignores structural values development.
- Being morally relativistic, suggests that "whatever is, is right" and is therefore amoral.
- Claims neutrality but fails to recognize values built into its methodology.
- Is judgmental in its questions and strategies.
- Is one-dimensional and stereotyping.
- May impose its teachers' own values on children and therefore indoctrinate them.

Steps To Allay Community Apprehensions

To allay fears of indoctrinating youth, every moral education program that seems to be working, at the outset has had to involve the local community, board, parents, teachers, and students in planning and implementation. At an NASSP-sponsored workshop on Values Education held in Denver last April, nearly 100 participants heard Wilber Hawkins, superintendent of the Brighton, Colo., school system, describe the new Brighton program, based on the Kohlberg Model, now being tested. He outlined the steps taken to launch it:

- Developing a strong, clearly stated rationale upon which to base such a program, with input from the school, board, and community.

- Undergoing values clarification to determine the values, hidden and expressed, inherent in the school system and seeing that these do not conflict with stated standards of behavior.

- Providing inservice training for the staff.

- Titling the program "civic" rather than "moral" or "ethical" instruction.*
- Basing the program on universally acceptable positions such as those described in the Declaration of Independence and the Constitution.
- Having the board state these founding beliefs clearly and specifically.
- Assessing the community with the final statement of beliefs agreed to by at least 75 percent of the community.
- Integrating the program into existing curriculum rather than into a special values education course.
- Teaching moral decision making thorough use of moral dilemmas.

Recommended Resources

Two recent books that would help schools who wish to plan and implement a moral education program are:

Moral Learning: Findings, Issues and Questions by Edmund V. Sullivan, in collaboration with Clive Beck, Maureen Joy, and Susan Pagliuso, Paulist Press, 1865 Broadway, New York, N.Y. 10023. 1975.

Seven years ago the Ontario Institute for Studies in Education (OISE) sponsored a conference that later influenced the formulation of the Mackay Commission Report, "Religious Information and Moral Development: The Report of the Committee on Religious Education in the Public Schools of the Province of Ontario." As a result of that report, OISE began a four-year Moral Development Project. This book describes in full three aspects of the project:

- Specific pilot programs of moral education in elementary schools--two county schools four miles from Toronto and two schools in Toronto. Mini-courses that would encourage reasoning on values were taught, based on the Kohlberg Model.
- Two pilot classes in ethics were taught at two suburban Toronto high schools, one in a middle class community, the other in a lower-middle class one. Kohlberg's Moral Judgment Questionnaire was the evaluative instrument used before, during, and after the courses. Results of the evaluation are the most useful information in this volume.
- Teacher education in the form of a year-long Practicum in Values Education for teachers from four different high schools. Case studies of the teachers' different experiences during the practicum are detailed and analyzed.

Human Values in the Classroom: A Handbook for Teachers by Robert C. and Isabel L. Hawley, New York, Hart Publishing Co. 1975.

The authors assume that the formation of moral judgment is the process of developing through stages of growing awareness of the external world. Instead of preaching the importance of honesty, responsibility, and helpfulness, the teacher's job is to set up learning experiences to facilitate moral growth.

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*A USOE Conference on Citizenship Education, held during September 1976 in Kansas City, highlighted the interrelationships of moral education and citizenship education.

The worth of the book derives from the specific strategies described for the classroom such as Value Voting (Would you buy a Hawaii vacation on credit? Do you approve John Brown's actions at Harper's Ferry?); Rank Order (Rank Macbeth's motives for killing Duncan from most to least powerful: (1) To please his wife. (2) To gain power for himself. (3) To gain wealth. (4) To fulfill the witches' prophecy.); Lloyd's of London (specialized insurance policies on the weather for the class picnic, Eternal Life, Most Beautiful Home); Forced-Choice Games; Value Whips; Temporary Member-Open-Chair Role Play; Generating Alternatives; Decision Charting; and Forced-Field Analysis.

Four audiovisual aids that would be helpful to principals and teachers in moral education planning and implementation workshops are:

Curriculum Improvement, Values Clarification and Moral Education, an NASSP Media Production, taped at the 1976 NASSP Convention. Cassette. 30 min. $5.

Three junior high school principals describe their experiences with values clarification in their schools.

Values Education in English, taped at the 1975 Secondary School English Conference, National Council of Teachers of English. Cassette. 45 min. $5.

Three English classroom teachers discuss values clarification, popular culture, English language, and the moral implications of the communication arts.

Values Clarification Through Literature, taped at the 1976 National Council of Teachers of English Convention. Cassette. 90 min. $5.

Two English teachers recount Kohlberg's categories of moral reasoning and show how to apply them and discuss moral dilemmas in literature. They review the reasons for attempting to clarify values but worry that the strategies may yield only cognitive awareness without producing commitment in the reader.

Searching for Values: A Film Anthology, Learning Corp. of America, available from Abraham Krasker Memorial Film Library, Boston University, 765 Commonwealth Ave., Boston, Mass. 02215. Rental: $8.50.

These motion pictures provide values clarification material and moral dilemmas that are personal, provocative, and keyed to contemporary life. Each film was specially edited from a Columbia Pictures feature. Titles are My Country, Right or Wrong; The Right To Live: Who Decides?; Politics, Power and the Public Good; Trouble with the Law; When Parents Grow Old; Whether To Tell the Truth; Everybody's Prejudice; The Bill of Rights in Action: Equal Opportunity; and Bill Cosby on Prejudice.

For the most complete catalog of other materials, write for Values Education: Resource Materials for All Ages, Pennant Educational Materials, 4680 Alvarada Canyon Dr., San Diego, Calif. 92120.

Exemplii Gratia

The following schools are testing values and moral education programs and have materials available on request.

eg ARMSTRONG CAMPUS, NEENAH SENIOR HIGH SCHOOL, 1275 Tullar Rd., Neenah, Wis. 54596. Contact: James Cole, Principal

Programs in moral/citizenship education here evidence both conscious moral theory and practice. This two-year, upper senior high school is implementing the concepts of "the just school" and employing values clarification strategies through:

- the involvement of students, staff, and parents in the development of basic rules for governing school behavior;

- the formation of the Personal Responsibility Committee of the Student-Faculty-Administration Council that formulated a new attendance policy, delineated ways in which school causes students to be less than responsible, established an "I Care" project (in which 70 percent of the students signed a pledge to be responsible members of the school community), developed homeroom projects in community affairs, and organized a Political Awareness Forum;

- a four-option system in which students and parents select from open or closed campus, partial and complete assignment;

- an all-school referendum on the most important goal for Armstrong;

- Boundary Breaking, a leadership program for students that would not otherwise be brought together during the school day.

e g BROOKLINE HIGH SCHOOL, 115 Greenough St., Brookline, Mass. 02146.
Contact: Robert Alexander, Guidance Counselor

The Brookline Moral Education Project is a three-year program funded by the Danforth Foundation, which was interested in a demonstration of teacher training and curriculum writing in moral education.

The project began with moral development seminars for 30 Brookline High teachers and administrators. Objectives were to review psychological research on moral development, examine curriculum materials, and create new ones, particularly moral dilemmas, for American history, world history, law, guidance, psychology, and independent study. From the start, moral education was perceived as an integral part of English, history, science, and mathematics rather than an add-on to the curriculum.

In January 1975, the objectives for the next two and a half years were formulated: consolidation of a demonstration project in teacher training and curriculum writing at Brookline High, an analogous teacher training and curriculum composition at the Brookline middle-school level, and a seminar for Brookline parents in the psychology and education of children's and adolescents' moral development.

During 1975-76, 25 teachers in grades 6-8 participated in moral development seminars, five high school teachers used the new curriculum materials they had created for social studies, and five others developed additional ones. A new aspect was added to the project: consultation, planning, and new moral curricula for Brookline's School Within a School (SWS), a five-year-old alternative school. This aspect involved a closer affiliation between Brookline and the Cambridge Cluster School at Cambridge High and Latin School, initially funded by the Kennedy Foundation as an experiment in "the just school." With additional Danforth funding in 1976, the "Quigley Connection" made it possible for the Cluster School staff to work up a core curriculum in law, based on the work of Charles Quigley of the Law in a Free Society Project of the State Bar of California.

In the winter of 1976, an eight-session seminar, "The Parent as Moral Educator" was presented on Thursday nights at Brookline High. This model seminar will be repeated this winter, the third year of the project.

Community relations and dissemination of project materials constituted another objective. The staff presented information to 30 organizational meetings throughout Massachusetts and other states and sent moral curricula and press releases to schools here and abroad and to educational and mass media. Much of the Brookline-produced material is now being used by the

Tacoma Public Schools, K-12, which are involved in a three-year moral education program, funded by the National Endowment for the Humanities.

HELIAS HIGH SCHOOL, 1305 Swifts Highway, Jefferson City, Mo. 65101.
Contact: James Rackers, Principal

Conducted by the Christian Brothers and the School Sisters of Notre Dame, this independent school includes four credits in religion department courses among the 20 academic credits required for high school graduation. Five courses, in particular, are directly concerned with moral education:

- Christian Personality is an attempt to help freshmen find themselves and define basic human needs, and, in the light of Christian values, to form a basis for their own development and actions.

- Revelation in Personal Awareness, for sophomores, further explores the worth of the person and how this concept has far-reaching implications in the wider community. Respect for Life, another sophomore course, with emphasis on the unborn, youth, family, the aged, poverty, injustice, and ecology challenges students to take a stand on social issues.

- The junior course, Moral Responsibility, deals with an understanding of morality, its definition, subjective and objective morality, hierarchy of values, and stages of moral development. These ideas are set in reference to a Biblical concept of sin from the Decalogue and the New Testament imperatives of the Sermon on the Mount. Finally the theme of reconciliation (man with himself, with others, with nature, and with God) is considered in detail. Such ideas as Erickson's stages of man, Maslov's hierarchy of values, and Kohlberg's stages of moral development are all studied.

- On the senior level, a most popular course is Christian Service. The evaluation instrument was developed to test students for levels of moral judgment, based on Kohlberg stages, at the beginning and end of this nine-week quarter of service activities. This evaluative tool is called "Opinions About Social Problems," and it consists of moral dilemmas.

LAKEWOOD CITY PUBLIC SCHOOLS SYSTEMS, 1470 Warren Rd., Lakewood, Ohio 44115.
Contact: John R. Rowe, Project Director, Curriculum for Meeting Modern Problems

The Lakewood Public Schools and the Educational Research Council of America have originated an affective curriculum to meet the problems of youthful frustration and aggression. Funded by the Ohio Department of Education and developed by the Lakewood ESEA Title III Project, Curriculum for Meeting Modern Problems is a series of books and other materials for three educational levels: Dealing with Causes of Behavior for grades 1-5; Dealing with Aggressive Behavior for middle and junior high schools; and The New Model Me for senior high schools.

The New Model Me consists of units on behavior, controls, real self, values, and response and change, which can be integrated easily into any subject area. The Lakewood staff created the curriculum, a USOE Developer/Demonstrator Project, using the causal approach to human behavior, pioneered by the late Ralph H. Ojemann. The techniques and methods of teaching embody those of values clarification and democratic problem solving.

ST. LOUIS PARK HIGH SCHOOL, 6425 West 33 St., Minneapolis, Minn. 55426.
Contacts: Lee Smith, Wes Bodin, Co-Directors, World Religious Curriculum Development Center.

Religion in Human Culture is a semester elective for juniors and seniors about religions. It is designed to enhance human dignity, utilize rational processes in its learning activities, but also maintain the imprecise, delicate, and human qualities that religions represent. The course helps students to learn about the religious diversity of the world, develop attitudes of respect and understanding of beliefs and practices of themselves and others and the legitimacy of those beliefs. The ultimate goal is that students construct attitudes and action patterns that will improve human relationships.

Development of the course involved student and community advisory committees, parents, and consultants from the academic study of religion, the social sciences, and history. Evaluation is conducted by an independent contractor. Data from 16 teachers in 13 other Minnesota high schools who used the curriculum show good results with the 750 students enrolled last year.

eg WAGNER HIGH SCHOOL, Wurtsmith Memorial Schools, District III, Department of the Air Force, DOD Dependents' Schools-Pacific Area, APO San Francisco 96274.
Contacts: Bruce S. Taft, Principal; Larry Homan, Elliott Tucker, Teachers

Dedicated to instilling in students a respect for the moral and legal values of the culture and a desire for learning now and in the future, the staff of this school generated six courses that employ the strategies of moral dilemmas and values clarification: An Introduction to the Behavioral Sciences: Anthropology, Psychology, Sociology, advanced electives for eleventh and twelfth grades; The Future of Man, a quarter elective for grades 11-12; and Futurology, a semester elective for students with B grades or the permission of the instructor. Two other courses developed by the values clarification trained staff are Values in U.S. Society, a quarter elective for upperclassmen, and Human Relations, a semester seminar elective for grades nine and up.

eg OSSINING HIGH SCHOOL, 29 South Highland Ave., Ossining, N.Y. 10562.
Contact: Stanley Toll, Principal

This school has created a model program to assist students in clarifying values. Initially, representative clergy, community leaders, students, and teachers were invited to develop a commitment to values education to be implemented by values clarification. Teachers volunteered to participate in a summer workshop and develop a report of sample lessons in the various disciplines. Two courses are now being offered that emphasize values clarification--You and the Law, and a revised ninth grade basic social studies course, Asian Studies.

You and the Law enrolls 100 students on an elective basis for one semester. Its purposes are to identify simple, everyday legal issues; translate basic issues into a student's own terms; analyze new conflict situations; construct hypotheses, test conclusions, and synthesize principles into sound and useful generalizations on law in society; recognize an awareness of value conflict in simple legal problems of institutions; write or speak a preference for identified values; and compare the student's own values to those of a democratic society.

The purpose of Asian Studies, which meets daily for a semester and is required of all freshmen, is to enable students to understand the importance of culture, the values of the people in the culture, and the effects of environment and time on the values of the people and their culture.

eg TAFT SCHOOL, Watertown, Conn. 06759.
Contact: Peter Holroyd, Chaplain

An exploratory course about values, compulsory for sophomores, has been added to the curriculum of this private coed secondary school for 500 boarding and day students. The chaplain is the primary organizer and teacher of the course, intended to help students prepare to make adult decisions in such areas as drugs, sex, personal ethics, and human relations

in a multicultural society. Values clarification and moral development concepts are among the components of the course, which carries no grade but does give credit. Small groups of students have 25 one-hour meetings, scheduled intermittently throughout the school year. Outdoor activities patterned after Outward Bound generate teamwork and initiative in the groups.

UNAMI JUNIOR HIGH SCHOOL, 161 Moyer Rd., Chalfont, Pa. 18914.
Contacts: Robert M. Gendall, Principal; G. Jack Chinn, Humanities Coordinator

Humanities is the name of a course for seventh and ninth graders who meet for three 45-minute periods a week. The course emphasizes the values clarification approach to self-awareness and personal decision making. Classroom sessions are supplemented by guest speakers, films, mini-trips to courts, and an occupational experience day. No tests are given, and grades are pass or fail. Besides values clarification techniques, other methods employed by the teachers, who have been especially trained to teach the course, include group dynamics, debates, and reports on topics of current concern such as venereal disease, corporal punishment, and career choice.

Additional exemplary moral education curriculum models may be obtained from the California Association for Moral Education, c/o Donald Cochrane, School of Education, California State University, Northridge, Calif. 91130.

The material for this Curriculum Report was developed by Barbara Pannwitt. An English teacher at Evanston Township High School for 20 years, she is author of The Art of Short Fiction (Ginn & Co. 1964); Inward Vision: Toward Imaginative Writing (The Independent School Press 1971); The Art of Composition (Silver Burdett 1975); and co-author of Contemporary English Curriculum (Silver Burdett 1973, 1976).

Curriculum Report is a bi-monthly publication of the National Association of Secondary School Principals, 1904 Association Dr., Reston, Va. 22091. Annual subscription rate of $2 is included in the dues of NASSP. Additional copies may be ordered: single copies, 50¢ each; 2-10 copies, 30¢ each; prices for larger quantities on request. *Payment must accompany orders of $10 or less.*

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